THE FAMILY MAGAZINE,

OR

WEEKLY ABSTRACT OF GENERAL KNOWLEDGE.

VOL. I. NEW YORK, SATURDAY, JULY 13, 1833. NO. 13.

HISTORY.

We will continue our extracts from the "Ancient Fragments" mentioned in our last. They are rare documents, and, in a literary point of view, are a most valuable acquisition to this department of our work.

The next extract which we shall make is from Sanchoniatho. It relates to the mystical sacrifice of the Phœnicians, and is as follows:—

"It was the custom among the ancients, in times of great calamity, in order to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved of their children as the price of redemption: they who were devoted for this purpose were offered mystically. For Cronus, whom the Phœnicians call Il, and who after his death was deified and instated in the planet which bears his name, when king, had by a nymph of the country called Anobret an only son, who on that account is styled Jeoud, for so the Phœnicians still call an only son: and when great dangers from war beset the land, he adorned the altar, and invested this son with the emblems of royalty, and sacrificed him."

The next is likewise an extract from Sanchoniatho, relative to the serpent, as follows.

"Taautus first attributed something of the divine nature to the serpent and the serpent tribe; in which he was followed by the Phœnicians and Egyptians. For this animal was esteemed by him to be the most inspirited of all the reptiles, and of a fiery nature; inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands or feet, or any of those external members by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a spiral course, and darting forward with whatever degree of swiftness it pleases. It is moreover long-lived, and has the quality not only of putting off its old age, and assuming a second youth, but of receiving at the same time an augmentation of its size and strength. And when it has fulfilled the appointed measure of its existence, it consumes itself, as Taautus has laid down in the sacred books; upon which account this animal is introduced in the sacred rites and mysteries."

We come now to Berossus, the Chaldean, a Babylonian by birth, who flourished in the reign of Alexander the Great, and resided some years at Athens. Being a priest of Belus, he possessed every advantage which the records of the temple and the learning and traditions of the Chaldeans could afford. He appears to have sketched his history of the earlier times from the representations upon the walls of the temple; from history and tradition; and from mythology:—whence the strange medley contained in his writings. With these remarks, we will proceed to our extracts.

"Berossus, in the first book of his history of Babylonia, informs us that he lived in the age of Alexander, the son of Philip. And he mentions that there were written accounts, preserved at Babylon with the greatest care, comprehending a period of above fifteen myriads of years: and that these writings contained histories of the heaven and of the sea; of the birth of mankind; and of the memorable actions which they had achieved.

"And in the first place he describes Babylonia as a country situated between the Tigris and the Euphrates: hat it abounded with wheat, and barley, and ocrus, and sesame; and that in the lakes were produced the roots called gongæ, which are fit for food, and in respect to nutriment similar to barley. That there were also palm trees and apples, and a variety of fruits; fish also and birds, both those which are merely of flight, and those which frequent the lakes. He adds, that those parts of the country which bordered upon Arabia were without water, and barren; but that the parts which lay on the other side were both hilly and fertile.

"At Babylon there was (in these times) a great resort of people of various nations, who inhabited Chaldæa, and lived in a lawless manner like the beasts of the field.

"In the first year there appeared, from that part of the Erythræan sea which borders upon Babylonia, an animal destitute of reason, by name Oannes, whose whole body (according to the account of Apollodorus) was that of a fish; that under the fish's head he had another head, with feet also below similar to those of a man, subjoined to the fish's tail. His voice too, and language, were articulate and human; and a representation of him is preserved even to this day.

"This Being was accustomed to pass the day among men, but took no food at that season; and he gave them an insight into letters, sciences, and arts of every kind. He taught them to construct cities, to found temples, to compile laws, and explained to them the principles of geometrical knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect the fruits; in short, he instructed them in every thing which could tend to soften manners and humanize their lives. From that time, nothing material has been added by way of improvement to his instructions. And when the sun had set, this Being (Oannes) retired again into the sea, and passed the night in the deep; for he was amphibious. After this there appeared other animals like Oannes, of which Berossus proposes to give an account when he comes to the history of the kings.

"Moreover Oannes wrote concerning the generation of mankind, and of their civil polity; and the following is the purport of what he said:

"There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided most hideous beings, which were produced of a two-fold principle. There appeared men, some of whom were furnished with two wings, others with four, and with two faces. They had one body but two heads; the one that of a man, the other of a woman; and likewise in their several organs both male and female. Other human figures were to be seen with the legs and horns of goats: some had horses' feet; while others united the hind quarters of a horse with the body of a man, resembling in shape the hippocentaurs. Bulls likewise were bred there with the heads of men, and dogs with four-fold bodies, terminated in their extremities with the tails of fishes: horses also with the heads of dogs: men too and other animals, with the heads and bodies of horses and the tails of fishes. In short, there were creatures in which were combined the limbs of every species of animals. In addition to these, fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance. Of all which were preserved delineations in the temple of Belus, at Babylon.

"The person who presided over them was a woman named Omoroca, which in the Chaldæan language is Thalatth, in Greek Thalassa, the sea, but which might

equally be interpreted the moon. All things being in this situation, Belus came, and cut the woman asunder: and of one half of her he formed the earth, and of the other half the heavens, and at the same time destroyed the animals within her. All this (he says) was an allegorical description of nature. For, the whole universe consisting of moisture, and animals being continually generated therein, the deity above-mentioned took off his own head: upon which the other gods mixed the blood, as it gushed out, with the earth, and from thence were formed men. On this account it is that they are rational, and partake of divine knowledge. This Belus, by whom they signify Jupiter, divided the darkness, and separated the heavens from the earth, and reduced the universe to order. But the animals, not being able to bear the prevalence of light, died. Belus upon this, seeing a vast space unoccupied, though by nature fruitful, commanded one of the gods to take off his head, and to mix the blood with the earth, and from thence to form other men and animals, which should be capable of bearing the air. Belus formed also the stars, and the sun, and the moon, and the five planets. (Such, according to Polyhistor Alexander, is the account which Berossus gives in his first book.)

MYTHOLOGY.

AURORA.

For the Family Magazine.

THE mythological representation of the goddess of the morning was sublimely beautiful. The figure is that of a lovely woman, drawn in a rose-coloured chariot by the celestial horses Lampus and Phæton. Over her head, which is cinctured with radiance, the morning star is seen. Nox and Somnus, (night and sleep,) two female figures, fly before her. With rosy fingers she raises the veil of night, unbars the gates of the east, pours the dew upon the earth, and causes the flowers to spring out of the same:—then hastens away before a mightier than herself, the ardent Sol.

Although the name of Aurora is seen almost every where in the Grecian and Latin poets, yet but few traits of character apart from her daily avocation are ascribed to her. The best authorities describe her to have been one of the ancient goddesses of the Titans; but she retained her rank among the later race of gods. To the Titan Astræus, son of Crius, she bore the winds Zephyrus, Boreas and Notus, the Morning Star, and the Constellations. The Greeks called her Eos, and regarded her as the daughter of Hyperion and Thia, sister of Sol and Luna—others say she was the daughter of Titan and Terra; and others still, that she was the daughter of Pallas, son of Crius, and hence her name *Pallantias*.

Notwithstanding her Titanic marriage, she was more than once enamored of beautiful mortals. Among these are mentioned Cephalus, Tithonus and Orion. Cephalus had married Procris, the daughter of the king of Athens, whom he loved with an unshaken fidelity. When he could not be seduced from his faithfulness to his wife by the seductions of Aurora, she carried him to heaven to try the influence of celestial attractions. Here she had no better success; and finally failing in her amorous intentions, she sent him back again to earth to his wife, disguised as a merchant. She gave him a gift, however, with which his earthly peace was slain; it was an arrow that never missed its mark. And when Cephalus, seduced by the success of his shots, spent all his time away from home hunting wild beasts, his wife Procris feeling the pangs of jealousy, hid in the bushes to learn the nature of his absorbing pursuits. In her eagerness to see him she agitated the boughs, and he, thinking that some wild beast was lurking there, shot his too fatal arrow to the heart of his dear Procris.

The beautiful Tithonus was the son of Laomedon, and brother to Priam, King of Troy. On account of his singular beauty, Aurora carried him to heaven, married him, and gained for him of the Fates the boon of immortality; but as she had forgotten to ask for him perpetual youth, he soon became an infirm, decrepid old man, to whom death would have been a blessing. He begged of his celestial spouse the power to die; but as the gift of immortality could not be recalled, she changed him into a grasshopper, which is fabled to have the power of moulting when it becomes old, and being young again.

Aurora had one son by Tithonus, named Memnon, who figured in the Trojan war, and was killed by Achilles. To his memory, a statue of black marble was set up at Thebes, in Egypt. This statue has braved the storms for centuries, and is still standing. It is said that when the earliest rays of the dawn struck upon this statue, it would give out tones of music as if rejoicing to see its

mother. This circumstance was so gravely stated by ancient historians, as well as poets, that more than one modern traveller has listened, ineffectually however, to hear that strange and sweet music from the cold and voiceless marble.

Another of Aurora's intrigues was with Orion, whom she carried to the island of Delos, that she might enjoy him securely. But in vain—the chaste and avenging Diana, who could tolerate no impurity, killed Orion with her arrows, and thus disengaged the goddess of the morning from her unseemly passion

It is shrewdly conjectured, that one reason why the beautiful young men of modern times take such especial care never to leave their beds until long after Aurora has sped over the western hills, is, that they may be afraid her golden face will lure them from the contemplation of earthly and lunar beauty—and perhaps lead to a forced invitation for a morning ride in her torch-lighted chariot, and an elopement to the dreamy realms of Elysium.

There is a deep music in the name of Aurora whenever it is found in the verse of the immortal Maro; there is the spirit of poetry in the conception of the goddess of the rosy dawn, the mother of the winds, the stars, and the constellations, the giver of the pearly dews, and the disperser of the melancholy night,—coming up in her chariot from the sounding ocean floods, and driving the clouds and vapors before her.

——————"Sweet is the breath of Morn!
Her rising sweet with charms of earliest birds." F.

ASTRONOMY.

THE *Primum Mobile*, a term of the old astronomy, was the ninth or outer sphere, within which were included the firmament of fixed stars, and also the *orbits* of the planets, and which it hurried from west to east in 24 hours; and this heaven was only discovered by its motion, having neither stars nor any other character in it. This wild idea, however, has long since been exploded, although the term is still retained, and implies the principle or moving cause of any and every thing.

It was about the middle of the same century that *Tycho* flourished, that *Copernicus* adopted and revised the *Pythagorean* or "*True system of the Universe*," and published it to the world in the year 1530, with many new and demonstrative arguments in its favor; but at that time, the inhabitants of Europe had not emerged from gothic barbarism, and were incapable of understanding, and consequently of receiving, the sublime demonstrations of Astronomy. Hence it was, that the superior learning and just conceptions of *Copernicus* were doomed to give way to the crude ideas of *Tycho Brahe*, whose errors were not made known till the time of those great astronomers, *Galileo* and *Kepler*, who flourished towards the close of the sixteenth, and about the beginning of the seventeenth century; in whose time was discovered the invention of the telescope, by means of which many new and surprising discoveries in the heavens were made. From these discoveries, astronomy began to assume a new form, and most of the celestial phenomena were soon accounted for, according to their real or physical causes. But of all the discoveries and improvements that have been made in astronomy, those of SIR ISAAC NEWTON are of the greatest importance; by which he has established the "*Copernican System*" upon such an everlasting basis of mathematical demonstrations as can never be shaken, but must last as long as the present frame of nature continues in existence. One of the most celebrated astronomers before the time of *Newton* was KEPLER, who may be considered as the first founder of modern astronomy; for by his own talents and industry he made discoveries of which no traces are to be found in all the annals of antiquity. But it must not be forgotten, that Copernicus was the first who seized and dashed to pieces the circles and crystal orbs of *Ptolemy*, and sent the unwieldly *Earth* far from the centre of the System, to move round the Sun with the rest of the planets; so that of all the celestial equipage with which she had been formerly dignified, there remained only the Moon to attend and accompany her in her journey.

The only other Systems worth mentioning, besides those already noticed, are the *Semi-Tychonic* and the *Cartesian*, both of which have gained proselytes; though neither of them, including the Tychonic, was ever so universally received as the *Ptolemaic* and *Copernican*.

THE SEMI-TYCHONIC SYSTEM* supposed the planets to revolve round the *Sun*, while the *Sun* and *Moon* revolve about the EARTH as their centre of motion; and it supposed the Earth to move about its axis from west to east in twenty-four hours. This System differs from the Tychonic only in this, that it supposes a diurnal motion in the Earth, but, like the *Tychonic*, denies an annual one.

THE CARTESIAN SYSTEM, so named from its author DES CARTES, *supposes* a variety of vortices or whirlpools, in which the motions of the heavenly bodies are performed, being carried round the Sun of ethereal matter, in different times, proportioned to their distances; and each planet having also a particular vortex of its own, in which the motion of its satellites are performed. From the laws of motion, however, it will readily appear, that the irregular motions of the planets cannot be accounted for by these vortices; and besides, the *supposition* of an ethereal matter to perform the operations, is without any foundation or *analogy*† in NATURE.

But while philosophers were divided between the *Ptolemaic*, the *Tychonic*, the *Cartesian*, and *Copernican Systems*, SIR ISAAC NEWTON laid down the laws of nature and motion; and, comparing all the phenomena in the *Heavens*, found out the "*True System of the Universe*," confirmed the Copernican System of Astronomy, and demonstrated, by unanswerable arguments, that it could not possibly be otherwise, without the utter subversion of all the laws of nature. This system, which is founded on the "*Laws of Nature*," and true mechanical principles, is represented in the engraving at page 69.

The SUN is placed nearly in the centre of the orbits of all the planets, and in those orbits they move round the sun, each in its periodical time. The sun keeps always in or near the same place, but has a central motion on his own axis, from east to west, once in twenty-five days and a half, which is evident from the *maculæ* or spots on his disk, which are always observed to move in the same manner; but having no circular motion, he can have no orbit.

The *orbits* of all the planets are nearly circular, having the sun for their centre; but, in strictness, they are ellipses, having the sun in the focus of each of them. These orbits are not all of them in one plane, and yet do not vary a great deal; they intersect one another in lines that pass through the centre of the sun; the places of the orbits where they intersect are called the *Nodes*. All the planets move round the sun in the same way, which is *from* WEST *to* EAST, and are called *primary planets*. Their names and order are represented and given in pages 69 and 70. Four of the planets have others revolving about them, which likewise revolve from

* This system received its name from its being based upon that of Tycho Brahe, which was altered and improved by Longomontanus and others.

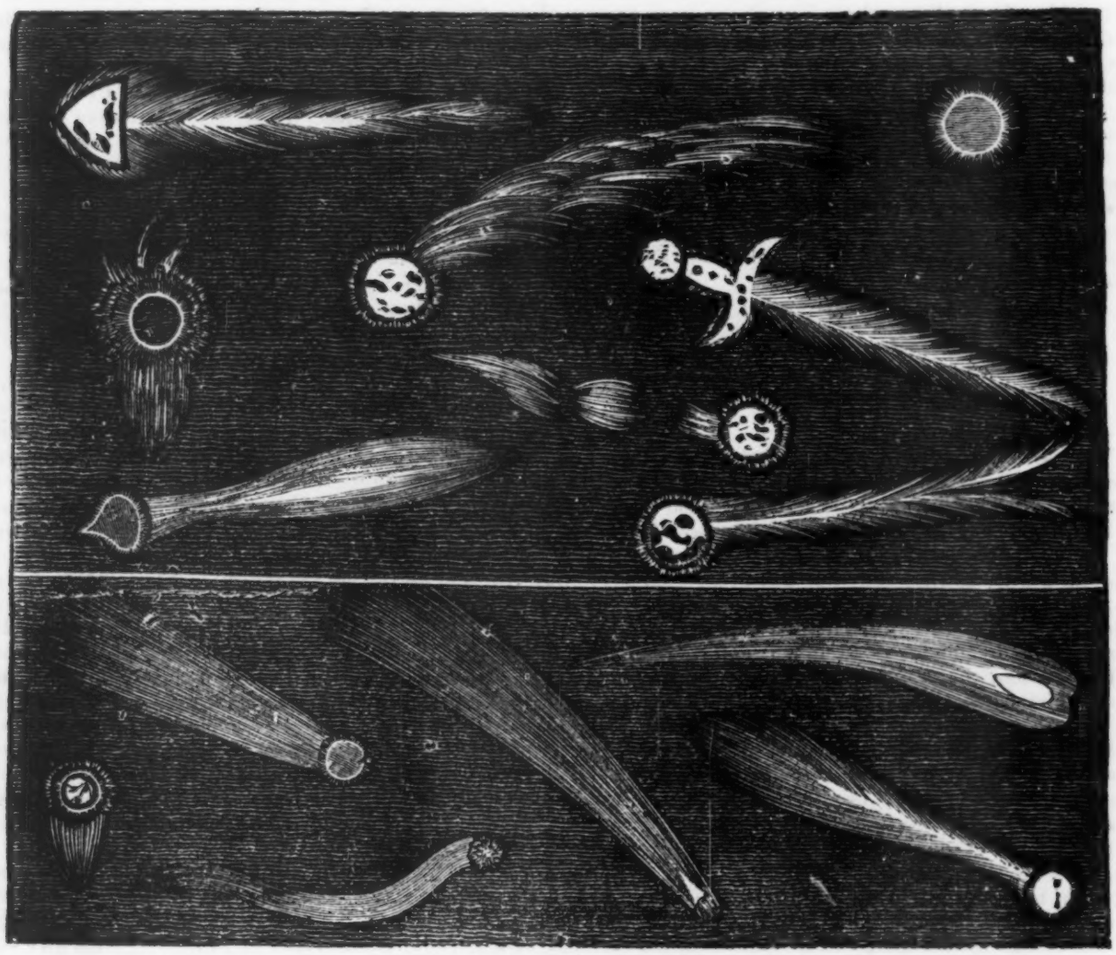
† *Analogy* signifies the resemblance which one thing bears to another in some of its properties or qualities, though not in all.—When we speak to or of the Divine Being, we are obliged to have recourse to this method of expressing ourselves, because divine matters are not the objects of our senses, and cannot be conceived in any other way than by their similitude, proportion, or connection with sensible things; so that *analogy* means resemblance in kind or sort, but a difference with respect to manner. Among *Geometricians*, it denotes similitude of ratios. In *Medicine*, it is the similitude observable among several diseases, which accordingly are treated in nearly the same manner. By *Grammarians*, it is used to signify the agreement of several words in one common mode; as, *love, loved; hate, hated*. In *Rhetoric*, it is a figure of speech, otherwise called comparison.

east to west: these are called *secondary planets* or *satellites*.

Besides the planets and their satellites, there is another sort of bodies revolving about the sun, which only appear at particular times. These are the COMETS, which move in ellipses, in various directions round the sun; some the same way as the planets, and some the contrary way: they cut the plane of the earth's orbit in all sorts of angles, some greater and some less.

Some of these bodies are several hundred years in making a revolution; and, therefore, the periodical times of but a few of them are known. Nor can their number be determined; for want of a proper series of observations. The whole list of comets upon record that have been noticed, is about 450, some of which are those that have *re*-appeared. They are distinguished from other stars by a luminous stream of light which they emit, called the *tail*, when they come near the *Sun*. The tail is nothing more than a very slender vapour emitted from the head or nucleus of the *Comet*, and which is ignited by the heat of the sun.

The following cut is a representation of the principal comets which have at different periods of time made their appearance. Those above the white line are such as are described by ancient authors; those below, such as have appeared in later times.



VIEW OF THE COMETS.

AMONGST the inestimable advantages attendant on the increase and wide diffusion of KNOWLEDGE throughout the civilized world, that of having obtained a better acquaintance with the nature and influence of Comets ranks high. It is true we are as yet but imperfectly informed of their short stay within mortal *ken*: and the long intervals between the disappearance and return of some of them, preclude the possibility of taking such satisfactory observations as the other planetary bodies afford us an opportunity of doing. Yet enough has been done to dissipate the unfounded apprehensions and panic terrors which their appearance once caused, and to enable us to calculate with tolerable certainty the periods of their return. No longer do men attempt by costly sacrifices, by splendid processions, by prayers and penances, to avert the divine vengeance, of which the Comet was supposed to be the unerring harbinger.

Yet, even in this age of information and partial indifference, there are some men who attempt to revive the reign of terror; and though they do not pretend to consider Comets as precursors of famine, plague, pestilence, and bloody wars, yet endeavour to impress upon them a more formidable character, by affirming that by the agency of a Comet, this earth is destined to be destroyed. They tell us that some one of these bodies, in its revolution round the Sun, will come in contact with our planet, and either dash it to atoms, or burn it up in one general conflagration.

Surely such absurd prognosticators of evil can never have contemplated the exquisite harmony of the *universe*, can never have observed the unerring regularity of the motions of the heavenly bodies, so that the different phenomena they present can with certainty be foretold, and their positions accurately pointed out at any given time, however remote. As well may we expect a collision or dashing together of *Jupiter*, *Saturn*, or any other of the Planets which move in orbits nearly circular, as if in concert with our earth, because it moves in an elliptical or oval orbit.

Respecting the nature of Cometary bodies, a thousand wild theories have been invented which are now passed, as they deserve, into the gulf of oblivion. The simplest and most rational, as it accords admirably with the observations made by Herschel on the Comet

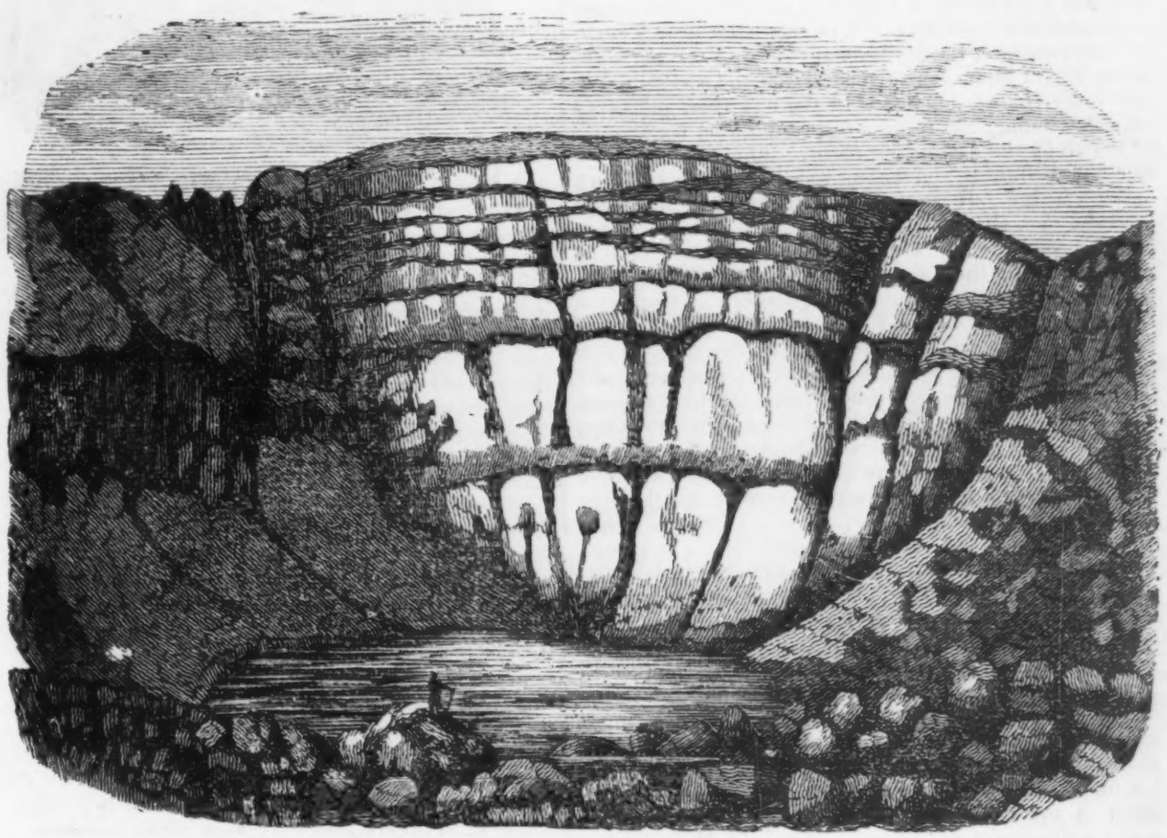
1811, is, that the Comet is a globular, opaque body, like a planet, but as, from the eccentricity of its orbit, it sometimes approaches very near the Sun, and at others departs to an immense distance from it, it is rendered independent of that luminary by being furnished with a phosphoric atmosphere, capable of supplying light and genial heat to itself, and so constituted as not to have that light and heat materially augmented on its nearest approach to, or diminished on its further departure from the Sun. That the Comet is not indebted for its brilliancy to the light of the Sun is evident, from the circumstance observed by Herschel in 1811, that the *disc* of their celestial visitant was round, well defined, and equally bright; though from its position as it respected the earth, it could not have been thus illuminated by the rays of the *Orb of Day*.

By dint of frequent observation, and of the most subtle reasoning and accurate calculation, astronomers have been enabled to discover the periodic times of several Comets, and consequently to point out when they may be expected to return. They have ascertained that Comets move in parabolic curves, and describe equal areas in equal times. If, then, the length of the transverse and conjugate diameters of the ellipse in which any Comet moves be calculated from certain data well known to Astronomers, and the velocity of it ascertained, it is easy to find the period of its rotation in its orbit, subject to some little uncertainty from planetary attraction.

Whilst it was supposed that Comets, from the eccentricity of their orbits, and consequently, their alternate approach to, and immensely distant departure from the Sun, were exposed to the extremes of heat and cold, *men* were at a loss to conjecture for what purpose they were created. But if we adopt the theory which is daily becoming more prevalent, that the Sun itself is a habitable globe, furnished with a luminous atmosphere which affords no heat till mingled with the atmosphere of a *Planet*, we shall be at no loss to conceive how it is possible for Comets to be furnished with an atmosphere similar to that of the Sun, so as to render them, as we have already hinted, independent of it as respects light and heat. This being granted, the possibility and even probability of their serving as the abodes of rational and irrational animals, and their producing every necessary for the support and comfort of such animals as abundantly as though they moved in circular *orbits*, and derived their light and heat from the Sun, is very apparent, and serves to confirm the acknowledged truth, that "*God has made nothing in vain.*"

An idea is generally prevalent, that the periodical return of Comets are, without exception, at very long intervals: Sir Isaac Newton estimated one at 575 years. But it is now known to philosophers, that some of them are much shorter than those of *Uranus*, *Saturn*, or even *Jupiter*. The revolution round the Sun of the Comet seen in 1770, is performed in five and a half years, and that of 1818, in only 1200 days.

Guide to Knowledge.



LAKE AND PRECIPICE AT COUMSHENANE.

THE above engraving is intended to convey some idea of a lake of considerable extent, and its surrounding scenery, situated in a stupendous chasm on the south-east side of one of the highest parts of the Cummeragh mountains, in the county of Waterford. The precipice of solid rock which forms the back ground in our sketch, is upwards of eleven hundred feet in height! and (comparatively speaking) perpendicular, except where it recedes a few feet occasionally as it rises, presenting the appearance of a succession of gigantic steps, on which the *debris* from the rocks above has in the course of ages become changed with mould, and covered with verdure, forming a pleasing contrast with the brown conglomerate of the precipice. From either end of this immense wall of living rock, the precipitous banks decline gradually away at each side of the lake, until at, or immediately below its level, having merged into the surface of the mountain, they again become united. The view (reverse

to that above) from the *foot of the precipice*, and looking out over the lake, is truly magnificent—the greater part of the county of Waterford appears as an immense map spread out below the mountain, and in clear weather a line of the sea-coast of thirty to forty miles in extent is particularly visible.

The lake is of great depth, and from this circumstance, and the prodigious height and gloomy character of the surrounding cliffs, assumes, except just around the margin, an almost *inky* hue; an insignificant stream issues from it, and after descending the mountain, joins the river Clodagh before its passage through the magnificent demense of Curraghmore, or its far more *useful* operation of giving impulse to the machinery of *Mayfield Cotton Factory*.

This solitary spot, secluded in awful solitude high amidst the wildest parts of the Cummeragh range of mountains, was little known or heard of until of later years—it has now, however, become an object of much and increasing interest. Perhaps, with the exception of the Gap of Dunloe at Killarney, the south of Ireland can boast of no scene of *this* character so stupendous and magnificent.

Coumshenane is distant from Waterford about fourteen miles nearly due west, and from Clonmel nine miles south-east.

Dublin Penny Journal.

EXTRAORDINARY PRESERVATION OF LIFE UNDER SNOW.

The following event, which occurred during the remarkably hard winter of 1708-9, is recorded on the most unquestionable authority. A poor woman near Yeovil, in Somersetshire, having been at Chard to sell her yarn, in her return home fell so very ill that she was forced to take refuge in a small house by the way-side, and being towards evening, she desired the people that they would let her sit by the fire during night. This was denied.—She left the house, and feeling very ill, laid herself down under a hedge. It snowed very hard; and in a little time she was almost covered by it. At last one of her neighbours came by, who asked her how she could be so mad as to lie there to be starved. She said her sickness was so violent she could not possibly go further.—He then took her up, and bade her try as well as she could, adding, it was not so very far for her to go. She followed him a little way, but unable to persevere, she left him, and laid herself down under the hedge again. She was soon covered with the snow, which was falling very thick. Thus she continued for nearly a week, her neighbours, meanwhile, making great inquiries after her: but no one could give any account except that one man; and he kept silent for fear of a suspicion falling upon him that he had made away with her.

During this surprise, a poor woman dreamed (or rather pretended to have dreamed, the man having probably suggested to her this expedient to save his conscience and his neck) that she lay under a hedge in such a place. Her neighbours immediately went to the place with sticks, which they forced through the snow; at last one of them thought he heard a groan: upon which he thrust his stick down with more force, which made the woman cry out "Oh, for God's sake don't kill me." She was taken out, to the astonishment of them all, and was found to have taken great part of her upper garment for sustenance. She told them she had lain very warm, and had slept most part of the time.—One of her legs lay just under a bush, so that it was not quite covered with snow, by which it became almost mortified, but (says the contemporary narrator) it is likely to do very well. She was very cheerful, and soon walked. She lay under the hedge at least seven days.

In February, 1799, a similar imprisonment in the snow, but attended ultimately with more fatal consequences, was the lot of Elizabeth Woodcock, aged 42, between Impington and Cambridge. She was riding from market, when her horse, frightened by a meteor, started, and running backward, approached the edge of a ditch. She dismounted, and the horse ran from her. She overtook him, and continued leading him, till worn down with fatigue, and under the load of a heavy basket full of her marketings, she addressed the horse: "Tinker, I am too tired to go any further; you must go home without me."

ELIZABETH WOODCOCK.

She set herself down, and was soon covered with snow. Here, in a sort of cavern, she was buried alive for eight days. On the morning after her first enclosure, she contrived to break off a stick from the hedge, and tying her handkerchief to it, she thrust it through an opening in the snow. She was certainly sensible all the time, and overheard the conversation of some gypsies; but although she cried as loud as she could, they did not (as they declared) hear her. On the second Sunday, Joseph Muncey, a farmer, on his way home from Cambridge, was drawn to the place by the appearance of the handkerchief, and discovering who it was, went for help. A shepherd who came, said, "Are you there, Elizabeth Woodcock?" She replied in a feeble, faint voice, "Dear John Stittle, I know your voice; for God's sake help me out." Stittle made his way through the snow; she eagerly grasped his hand and said, "I have been here a long time." "Yes," answered he, "since Saturday." "Ay, Saturday week," she replied; "I have heard the bells go two Sundays for church."

She was then taken home, and a most fatal treatment was she subjected to. They gave her strong liquors, and applied poultices of stale beer and oat-meal boiled together. The direct contrary to which, under Providence, would have restored her. She lost her toes, and lingered on till the following July, when she died.

The following remarks deserve the serious attention of every one:—they appear to be founded on the soundest principles. "The application of heat to the human body after intense cold, is attended with the most dreadful consequences; it always produces extreme pain, and most frequently, either partial or general mortification of the parts to which the heat is applied. Instead, therefore, of allowing persons who have suffered from the frost or snow to come near a fire, let the limbs be rubbed well with snow, or if snow cannot be procured, let them be put into cold water, and afterwards rubbed with flannel

for a considerable time. Let the person be kept most cautiously from taking too much or too nutritious food. Spirits also, or wine, should under no pretence whatever be given, without being weakened very much with water. Great attention must be paid to the state of the bowels. The use of opium and camphor is much to be recommended, though at first the opium should be given in very small portions."

The narrative ends with this remark—"We are sorry to add, that too free indulgence in spirituous liquor is supposed to have been the cause both of the accident which befel Eliabeth Woodcock, and its fatal consequences."—*Gentlemen's Magazine.*

SANDS OF THE DESERT.

Now o'er their head the whizzing whirlwinds breathe,
And the live desert pants, and heaves beneath;
Tinged by the crimson sun, vast columns rise
Of eddying sands, and war amid the skies,
In red arcades the billowy plain surround,
And stalking turrets dance upon the ground.—*Darwin.*

In the pathless desert, high mounds of sand, shifting with every change of wind, surround the traveller on every side, and conceal from his view all other objects. There the wind is of a surprising rapidity, and the sand so extremely fine, that it forms on the ground waves which resemble those of the sea. These waves rise up so fast, that in a very few hours a hill of from twenty to thirty feet high is transported from one place to another. The shifting of these hills, however, does not take place on a sudden, as is generally believed, and is not by any means capable of surprising and burying a caravan while on the march. The mode in which the transposition of the hills takes place is not difficult of explanation. The wind sweeping the sand from the surface continually, and that with an astonishing rapidity, the ground lowers every moment: but the quantity of sand in the air increasing as quickly by successive waves, cannot support itself here, but falls in heaps, and forms a new hill, leaving the place it before occupied level, and with the appearance of having been swept.

It is necessary to guard the eyes and mouth against the quantity of sand which is always flying about in the air; and the traveller has to seek the right direction, to avoid being lost in the windings made in the middle of the hills of sand which bound the sight, and which shift from one spot to another so often as not to leave anything to be seen besides the sky and sand, without any mark by which the position can be known. Even the deepest footstep in the sand of either man or horse, disappears the moment the foot is raised.

The immensity, the swiftness, and the everlasting motion of these waves, disturb the sight both of men and beasts, so that they are almost continually marching as if in the dark. The camel gives here a proof of his great superiority; his long neck perpendicularly erected removes his head from the ground, and from the thick part of the waves; his eyes are well defended by thick eye-lids, largely provided with hair, and which he keeps half shut: the construction of his feet, broad and cushion-like, prevents his treading deep into the sand; his long legs enable him to pass the same space with only half the number of steps of any other animal, and therefore with less fatigue. These advantages give him a solid and easy gait on a ground where all other animals walk with slow, short, and uncertain steps, and in a tottering manner.

Lieutenant Pottinger, in his travels in Beloochistan, a province of India, gives an interesting account of those curious phenomena. He experienced a violent tornado or gust of wind, which came on so suddenly, that, if he had not been apprized of its strength by the guide, it might have been disastrous to his party, in whom it would have been an act of temerity to have endeavoured to sit on the camels during its impetuous fury. Before it began, the sky was clear, save a few small clouds in the north-west quarter; and the only warnings it afforded, were the oppressive sultriness of the air, and a vast number of whirlwinds springing up on all sides. These whirlwinds, he observes, might perhaps be more correctly expressed by some other name; but as the wind issued from them, he adopts the term. They are vast columns of sand, which begin by a trifling agitation, with a revolving motion on the surface of the desert, and gradually ascend and expand, until their tops are lost to the view. In this manner they move about with every breath of wind, and are observed, thirty or forty of them at the same time, of different dimensions, apparently from one to twenty yards in diameter. Those who have seen a water-spout at sea, may exactly conceive the same formed of sand on shore. The moment the guide saw the whirlwinds disperse, which they did as if by magic, and a cloud of dust approaching, he advised the party to dismount, which they had hardly time to do, and lodge themselves snugly behind the camels, when a storm burst upon them with a furious blast of wind, the rain falling in huge drops, and the air being so completely darkened, that they were unable to discern any object at the distance of even five yards.

The following is Bruce's account of this singular phenomenon, which he represents as one of the most magnificent spectacles imaginable, and by which himself and his companions were at once surprised and terrified.—Having reached the vast expanse of desert which lies to the west and north-west of Chendi, they saw a number of prodigious pillars of sand at different distances, at times moving with great celerity, and at others stalking on with a majestic slowness. At intervals, the party thought they should be overwhelmed by these sand pillars; and small quantities of sand did actually more than once reach them. Again, they would retreat so as to be almost out of sight, their summits reaching to the very clouds. There the tops often separated from the bodies; and these once disjointed dispersed in the air, and did not appear more. They were sometimes broken near the middle, as if struck by a large cannon shot. About noon, they began to advance with considerable swiftness upon the party, the wind being very strong at north. Eleven of them ranged along-side, at about the distance of three miles from them; and at this interval, the greatest diameter of the largest of them appeared to Mr. Bruce to be about ten feet. They retired with a wind at south-east, leaving an impression on our traveller's mind to which he could give no name, though assuredly one of its ingredients was fear, blended with a considerable portion of wonder and surprise. It was in vain to think of fleeing: the swiftest horse, or fastest sailing ship, would not have been of any use in rescuing him from his danger. The full persuasion of this riveted him as it were to the spot where he stood, and he allowed the camels to gain on him so much, that it was with difficulty he could overtake them.

It is usual for travellers, when about to encounter a sand storm, to dismount their beasts, and to throw themselves flat upon the earth, with their faces downwards; in which position they remain till the storm has passed. The cut at the head of this article is a representation of a case of the kind.

Hundred Wonders of the World.

POETRY.

THE SKIES.

Ay, gloriously thou standest there,
Beautiful, boundless firmament!
That, swelling wide o'er earth and air
And round the horizon bent,
With that bright vault and sapphire wall,
Dost overhang and circle all.

Far, far below thee, tall gray trees
Arise, and piles built up of old,
And hills, whose ancient summits freeze
In the fierce light and cold.
The eagle soars his utmost height,
Yet far thou stretchest o'er his flight.

Thou hast thy frowns: with thee on high
The storm has made his airy seat:
Beyond thy soft blue curtain lie
His stores of hail and sleet:
Thence the consuming lightnings break,
There the strong hurricane doth wake.

Yet art thou prodigal of smiles—
Smiles sweeter than thy frowns are stern:
Earth sends, from all her thousand isles,
A song at their return;
The glory that comes down from thee
Bathes in deep joy the land and sea.

The sun, the gorgeous sun, is thine,
The pomp that brings and shuts the day,
The clouds that round him change and shine,
The airs that fan his way.
Thence look the thoughtful stars, and there
The meek moon walks the silent air.

The sunny Italy may boast
The beauteous tints that flush her skies,
And lovely round the Grecian coast,
May thy blue pillars rise:—
I only know how fair they stand
About my own beloved land.

And they are fair: a charm is theirs
That earth—the proud, green earth—has not,
With all the hues, and forms, and airs
That haunt her sweetest spot.
We gaze upon thy calm, pure sphere,
And read of heaven's eternal year.

Oh! when, amid the throng of men,
The heart grows sick of hollow mirth,
How willingly we turn us then
Away from this cold earth,
And look into thy azure breast,
For seats of innocence and rest!—*Bryant.*

MISCELLANY.

"Pleasant is the voice of thy song, thou lonely dweller of the rock! It comes on the sound of the stream, along the narrow vale. My soul awakes, O stranger! in the midst of my hall. I stretch my hand to the spear, as in the days of other years. I stretch my hand, but it is feeble; and the sigh of my bosom grows. Wilt thou not listen, son of the rock, to the song of Ossian? My soul is full of other times; the joy of my youth returns. Thus the sun appears in the west, after the steps of his brightness have moved behind a storm; the green hills lift their dewy heads; the blue streams rejoice in the vale. The aged hero comes forth on his staff; his gray hair glitters in the beam. Dost thou not behold, son of the rock! a shield in Ossian's hall? It is marked with the strokes of battle, and the brightness of its bosses has failed. That shield the great Dunthalmo bore, the chief of streamy Teutha. Dunthalmo bore it in battle, before he fell by Ossian's spear. Listen, son of the rock, to the tales of other years."—*Ossian.*

There are some who write, talk, and think so much about vice and virtue, that they have no time to practise either the one or the other. They die with less sin to answer for than some others, because they have been too busy in disputing about the origin of it to commit it; and with little or no religion of their own, from their constant though unavailing assiduities to settle that of other men. Charles the Fourth, after his abdication, amused himself in his retirement at St. Juste, by attempting to make a number of watches go exactly together. Being constantly foiled in this attempt, he exclaimed, "What a fool have I been to neglect my own concerns, and to waste my whole life in a vain attempt to make all men think alike on matters of religion, when I cannot even make a few watches keep time together!—*Lacon.*

ITEMS OF NEWS.

The Treaty with Holland has been ratified, and the embargo of Dutch vessels in England raised.

The Sultan had surrendered all which was demanded of him, and of course there is peace in his dominions.

The cause of Don Pedro is spoken of favourably.

The English Parliament was occupied at the last dates with the slavery question, and the renewal of the Bank Charter.

The Cholera was raging at Tampico to an extent almost unparalleled. In 14 days previous to the 6th of June, there had been 600 deaths by this terrible disease, out of a population of from three to five thousand.

The President of the United States returned to the seat of Government on the 6th instant, without having completed his contemplated tour. Ill health is assigned as the cause of his sudden return.

ONE HUNDRED AGENTS

Could be advantageously employed in different sections of the Union, in obtaining subscribers for this Magazine. It is not of a local character, but is calculated for general circulation; and hence subscribers may as well be obtained in one part of the country as another. Good encouragement will be given to agents, and a number to the amount of one hundred at least, could be furnished by us with profitable employment.

PUBLISHED AT 222 WILLIAM STREET.

TERMS.

One Dollar and Fifty Cents per annum, in Advance.

Should an order for the Magazine be received, unaccompanied by advance payment, one number will be sent, showing our terms; after which, no more will be forwarded till payment shall have been received.

Companies of four individuals, sending five dollars, *current here, free of postage*, will be furnished with four copies for one year. Companies of ten, sending ten dollars as above, will be furnished with ten copies.

As the sum of $1 50, which is the price of the Magazine to a single subscriber, cannot conveniently be sent by mail, it will be necessary that two subscribers at least send payment in a letter together.

☞ Schools adopting the Magazine will be supplied at one dollar per annum for each copy.

The postage on the Magazine is 3-4 of a cent under one hundred miles, and 1 cent and 1-4 for any distance over.

We would have it distinctly understood, that our terms are not published as a mere matter of course. We shall adhere to them to the very letter. Experience has taught us their necessity. The credit system is the bane, the ruin of periodicals. Prompt payment is absolutely indispensable to their prosperity, nay, to their very existence. Scattered as is their patronage over a wide extent of country, their proprietors, for the want of promptitude on the part of their subscribers, are compelled to resort to loans, and to purchase their paper and hire their printing at a heavy advance. And not unfrequently are they forced to wind up their concerns altogether. Now we view our object to be altogether too important to be jeoparded thus; and we shall therefore require payment *in all cases* in advance. Our expenses are heavy, and those who have our paper must pay them, seeing we have no money to throw away. Every *reasonable* man will at once perceive the propriety and necessity of these terms.

*** Letters should be addressed thus: Editor of the Family Magazine, 222 William Street, New York.

Book and Job Printing

EXECUTED WITH NEATNESS AND DESPATCH

AT THIS OFFICE.